the appendices were written by members of the Confucian school and it is barely possible that the sage himself wrote parts of them.

The *Shih Ching, Shu Ching, Ch'un Ch'iu,* and *I Ching* by no means exhaust the list of the literature of the Chou period. In the later centuries of the dynasty, indeed, books increased in number and in the variety of the subjects treated. The rich and varied development in philosophical thought which will be mentioned in a moment is recorded in works which are rightly among the most treasured of China's possessions. There were compilations on ritual, the most honored of which are the *Li Chi,* or the Book (more literally, the Record) of Rites, the / *Li,* and the *Chou Li.* The *Li Chi* was not collected into its present form until a later dynasty, and much of its material is of post-Chou composition. The / *Li* is probably the fragment of a larger work, of unknown origin, which presumably appeared in the second century before the Christian era—or, according to some critics, at a still earlier time. The *Chou Li,* or Rites of Chou, called in early times *Chou Kuan,* or Officials of Chou, was possibly the work of an anonymous writer of the fourth or third century B.C. and may date from as late as the first century A.D., but, as we have seen, it is traditionally—and almost certainly falsely—ascribed to Chou Kung. It is a Utopian plan for the organization of government—an idealized picture of the Chou administrative system—which repeatedly has had great influence upon political and social reformers. The version which has come down to us is often said to be the product of a still later day, but a recent brilliant study learnedly contends that while many interpolations

may have been made and although the political organization which it describes may never have existed in its entirety, much of the text as we now have it dates from at least as early as the second century B.C. There were histories, among them a general one of China from B.C. 722 to 450, which has been transmitted as a component part of the *Tso Chuan,* probably composed in the fourth and third centuries B.C.; the *Chan Kuo Ts'e,* or Documents of the Fighting States (a collection of texts bearing on the last troubled years of the Chou period); and the *Kuo Yii* (perhaps older than the *Tso Chuan,* composed of material related to the latter, and possibly brought together about the fourth or third